

A 76
Seasonable ANTIDOTE against
P O P E R Y,

S H E W I N G

The destructive PRINCIPLES and
PRACTICES of the *Papists* in the *Establishment* and *Propagation* of their Religion:

I N A

S E R M O N

Preached at *Ware* in *Hertfordshire*.

By *WILL. WEBSTER*, D.D. Vicar.

The SECOND EDITION.

To which are added, in the Margin, indisputable
AUTHORITIES in Proof of the several Articles of
Accusation charged upon them.

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K. Webster
D. D. C. 110

To the RIGHT HONOURABLE
ARTHUR ONSLOW, Esq;
S P E A K E R
OF THE
HOUSE of COMMONS.

S I R,

WHEN I had last the Honour of Waiting on You, I communicated to You a Design of Writing a Discourse concerning the *Popish* Doctrine of *Doing Evil that Good may Come*, being persuaded, that nothing can be more Seasonable, or better calculated to excite a just Abhorrence of *Popery*; and that, hitherto, notwithstanding the Number of Excellent Writings against it, the Doctrine now under Consideration has not been so fully opened and exposed as it deserves to be. Your Approbation of my Scheme determined Me to an immediate Execution of it, as Your Character and Situation induced Me to Address it to You. You are at the Head of a *British, Protestant* Parliament; You are animated with a true *British Zeal* for the Religion of your Country, for private Judgment, and

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Liberty



46.1.9-227

DEDICATION.

Liberty of Conscience. Where, then, could I find a Person more likely, or more able to Countenance and Recommend This Sermon, than one who is so well affected to the Subject of it, whose Popularity and Station give so wide a Circle to his Influence: And I have the greater Hopes of your Encouragement from the *Manner* which I have carefully observed in writing on this Occasion, as well as from the Importance and Seasonableness of my Doctrine. As to the *Argumentative* Part, I have aimed at Clearness, Conciseness, and Strength. As to the *Manner* of Writing, I have studied to preserve a true *Christian Temper* and a *just Decorum*, being of Opinion, that there is no Religion, nor Conviction in Bitterness and Ill-manners. I desire always to have my Zeal such as I apprehend Yours to be, a *Warmth* limited by Justice, and tempered with Charity. If I have used any Asperity of Language, it is towards their *Principles* and *Practices*, and not their *Persons*; and it was impossible in proper Colours to paint their Deformity without using such Expressions as are significant of their Nature. If I have expressed a bad Opinion of the *Intention* of their *Guides* and *Governors*, their avowed *Principles* and *Practices* extorted it from me, notwithstanding the great Pleasure which I take in thinking well of Mankind; and the End of this Publication made it necessary for Me to declare my Sentiments freely; but I have done it as
decently

DEDICATION.

decently as possibly I could, without doing it ineffectually. Such as it is, I beg your Acceptance and Recommendation of it; and am,

S I R,

Your Respectful,

and

Obliged Humble Servant,

WILL. WEBSTER.

P R E F A C E.

I HAVE been desir'd by several of my Friends, particularly by a learned and ingenious Gentleman, educated in the Church of Rome, to Reprint This Sermon. I wish I could with any Degree of Decency have publish'd his Letter of Compliment on the Occasion, as the high Approbation of a Person so intimately acquainted with all their Doctrines, Maxims, and Practices, must have given Credit to the Performance; but Thus much I may modestly enough mention, as his Opinion, that it strikes at the First Principles of Popery, and is calculated to do Service at This Time.

As I had now Leisure to Search and Enquire, I Thought it might be of Use to cite Authorities in Confirmation of my Charges; not because common Readers can judge of Them, but as a publick Appeal. It is a Maxim with the Papists, and given in Direction to their Disciples, to Deny roundly when They cannot Answer pertinently, but a flat Denial ought not to weigh any thing against positive Evidence, without a particular Confutation of it. I have brought Vouchers from amongst Themselves, to prove the several Articles of Accusation, and the unlearned Reader may reasonably presume that I would not venture to produce Them, if I apprehended any Danger of being publickly Confronted.

R O M.

(8)
ROM. iii. 7, 8.

*For if the Truth of GOD hath more
abounded through my Lye, unto his
Glory, why yet am I also judged as a
Sinner;*

*And not rather, (as we be slanderously
reported, and as some affirm that we
say) Let us do Evil that Good may
come.*

THIS is an Objection that *St. Paul*, in
the Person of an *Unbeliever*, urges
against the Doctrine which he was
there advancing. There is no Ne-
cessity for spending any Time in en-
quiring into the Doctrine which gave Occasion
for this Objection. The Objection contains, in
itself, an *absolute Position*, which the *Apostle* ex-
pressly condemns as *false*, and the Imputation of
it to the *Christians* as a *Slander*. The Position is
This; that it is lawful *to do Evil*, that *Good may*
come, or, that we may use *bad Means* in the Pro-
secution of a *good End*. This is a Position *avow-*
edly maintained by the *Jesuits*, and often practi-
sed

* See all their *Caluists*, especially *Escobar* the *Jesuit*, whose
Moral Divinity, as he calls it, amongst other antichristian Doc-
trines, frequently maintains This Position, and it is approved
not only by the common *Imprimators* of Books for That Soci-
ety, but is subscrib'd by Twenty-four of the most eminent
Jesuitical Doctors.

sed by some Protestants who disown it^b; and, therefore, a particular Examination of it shall be the Subject of my present Discourse.

If we consider the Words with a *Critical Exactness*, the *Doing of Evil* that *Good* may come, or a *right Use of unlawful Means* in the Prosecution of a *Good End*, is a *Contradiction in Terms*, and an *utter Impossibility*. It is, in short, the same thing as to say, that *Evil* is *Good*, or that a Thing may be *unlawful* and *lawful* at the same Time. If it be *justifiable* to use any Means towards an End, it cannot be *sinful* to use them; and if not *sinful*, Then *no Evil*. If the Use of any Means be *sinful*, absolutely so, the *End* must partake of the *wicked Nature* of the *Means*.—The Meaning therefore must be This; that Actions, which would, otherwise, be *Evil* or *Sinful*, become not only *lawful* but *commendable* and *meritorious* when practised as the *Means* of doing some *Great Good*, or, rather, Advantage to the Cause for which They are invented and practised. This is the Case of all *pious Frauds*, in what Communion soever They be found; but as These Practices are most frequent among the *Papists*, I purpose to apply my Discourse on This Subject particularly to the *Church of Rome*, in the following Method:

I. I shall enquire what Those *Evil* or *Sinful* Actions are which the *Church of Rome* practises as the *Means of Doing Good*, and what That *Good* is which she promotes by the Use of Them.

II. I shall endeavour to shew that no *End*, how *Good* soever, can *sanctify* such *Means*; and, consequently,

^b *Viz.* Such as after the Example of *Rome* would propagate their Opinions by *Persecution*, *Superstition*, *Implicit Faith*, and *Enthusiasm*.

consequently, that no *Authority whatsoever* can warrant the Use of Them.

III. I shall prove that the *Bible*, from whence alone all *Authority* of that kind must be derived, is flatly against Them in this Point.

First, then, I am to enquire what those *Evil* or *Sinful Actions* are which the *Church of Rome* practises as the *Means* of *Doing Good*, and what *That Good* is which she promotes by the Use of Them.—And, *here*, while I am preaching against the Practices of the *Church of Rome*, God forbid that I should so far dishonour the *Protestant Name*, as to use the *same indirect Means* in the Service of our Religion which I so freely condemn in others. To *misrepresent* Persons, Things, or Actions, in *Favour* or *Disfavour* of any Cause or Party, whatever be the *Intention*, whatever the *Character*, whatever the *Station* of the Person who practises such Means, they are in their *Nature*, not only *unchristian*, but absolutely *Immoral*, and such as we can have no good Reason to think that a *God* of *invariable Truth* and *Fidelity* will bless with his Assistance. Under This awful Sense of the *inviolable Regard* which is due to *Veracity* and *Sincerity*, I have inform'd myself of the Truth of This heavy Charge against the *Papists* both from their own *Casuistical Writers* in the highest Esteem amongst Them, and from the Living Testimony of Some that have left their Communion; and shall advance nothing but what I am convinced is strictly true. To come, therefore, to the Point.

They make use of *Frauds*^c, and impose upon the Ignorant by *Counterfeit Miracles*^d; They

B 2

make

^c See the *Papist Represented*, Dr. Camber's *Roman Forgeries*, and the *Missionaries Arts Discover'd*.

^d See the *Missionaries Arts Discover'd*, Chap. III.

make Use of *private Misrepresentations* • of their *Doctrines* and *Worship* and *Discipline* in order to make *Converts*. They not only practise *Equivocations* and *mental Reservations* ^a, which are *virtual Lies*, as being intended to *Deceive People*, but *false Declarations* of their *real Designs* ^b, which are *direct Lies*. Breach of the *firmest Promises* ^c, nay, a *Violation* of the most *Solemn Oaths* ^d, are some of Those Means, those *notoriously Evil* and *Sinful Means*, which, it seems ^e, acquire the *greatest Sanctity* when employed in the Service of *their Church*, forasmuch as no *Faith* ought to be kept with *Hereticks* ^f. If the *Dethroning* and *Murdering* of *Princes*, if the *Destruction* of the *whole Legislature*, of *their dearest Friends* and *nearest Relations*, be thought subservient to the *Grand Cause*, the *Obligations* of *Obedience* to the *Civil Magistrate* become cancelled, the *Bonds* of *Society*, the *Softer Ties* of *Humanity* and *natural Affection*, are all broken, and the *Sword*, or any other the most cruel *Instruments* of *Death* and *Desolation* receive a *pious Commission* to do their *Work*. The *Wrack*, or any other *Method* of *Torturing* the

^a See the *Provincial Letters*, p. 363. the *Papist Represented*, Dr. Wake's Answer to the *Bishop of Meaux*, and a Letter to Mr. Poulton the *Jesuit*, prefixed to the *Missionaries Arts Discovered*, p. 40. An. 1688.

^b See Tollet, Card. Lib. 4. *Instit. Sacerd.* Ch. 21, and 22. Parsons's brief *Apol.* Fol. 193. *Mystery of Jesuitism*, or the *Provincial Letters*, p. 133, 202, 203; and the *Jesuits Morals*, english'd by Ezrel Tongue, D. D.

^c See the *Provincial Letters*, in Letter XV. p. 360. 12mo. and *Missionaries Arts Discovered*, 4to. An. 1688. p. 25, 81.

^d See *Provincial Letters*, p. 204. and *Missionaries Arts Discovered*, p. 29, 30, 31.

^e See Azorius the *Jesuit*, *Instit. Moral*, lib. 11. c. 9. Greg. VII. apud Gratian, *Caus.* 15 qu. 6. Greg. IX. lib. 5. *Decret.* Tit. 7. and *Glossa ad Decret.* l. 2. Tit. 24. c. 10.

^f See *Catholick Cause*, or the *Murder of Kings Justified and Commended by the Pope*, 4to. 1678.

[†] See This at large in the *exact Account of Romish Doctrine the Case of Conspiracy and Rebellion*,

the *Body* is used as a Means of *Converting* and *Saving* the *Soul*. Nay, would you believe it? The *Good* of the *Common Cause* can *Sanctify* worse Means, more *Inhuman* and more *Cruel* Means, even than *These*. His *Holiness*, the *Pope*, for the *Sake* of so good an *End*, pretends to a Power of granting *Commissions* to the *Church* to kill the *Soul* by their *Sacred Curses*. In the *Use* of the other *Methods* of *Cruelty* They may have the *Pretence*, at least, of *Intending* Them as *Instruments* of promoting the *Eternal Welfare* of Those whom They use so harshly, but I see not what *Good* they can propose to do Them by calling upon all the *Powers* in *Heaven* to join in consigning them over to *Hell*.

Thus my Brethren, I have given you a short Narrative of the chief of those *evil Means* which the *Church* of *Rome* employs under the *Pretence* of doing *Good* to the *Soul*, when in reality it is only to gain some *Advantage* to their own *Church*. According to the best of my *Knowledge* I have done them no *Injustice* in the *Relation*, but given you only what I have proved, by undeniable *Authorities*, to be *Fact*. Neither shall I attempt, by any *Arts* of *Rhetorick*, to inflame your *Passions*. I want no more at present than to inform your *Understandings*, and convince your *Judgments*. And, therefore, before we proceed any farther, let us coolly consider how much *Evil* is contain'd in these *Popish Means* of doing *Good*.

If *Insincerity*, *Deceit*, and *Fraud*^m; if *Breach* of *Faith* and *Violation* of *Oaths*; if every *Instrument* of *Cruelty*; if *Rebellion* and *Murder*; if all these, or any other the like *Practices*, may be us'd under the *Pretence* of *Religion*, what infinite *Disorder* and *Confusion* and *Misery* must they produce, nay, have produced, in *Society*.
There

^m See *Missionaries Arts discovered*, p. 40.

There is an End of all mutual *Trust* and *Confidence*, upon which depends the very Life of every Sort of *Commerce*, *Friendship*, and *Conversation*. No Man can be secure in the Enjoyment of his *Liberty*, *Property*, or *Life*. No Prince can be secure upon his *Throne*, every body and every thing is at the absolute Disposal of the *infallible Chair*, of *Rome's* Supreme Bishop. And, therefore, it seems to me to be a very impolitick thing in any Prince to suffer such Doctrines to be propagated in his Kingdom. For, *Ambition* and *Avarice* and *Resentment* are very capricious things; and no Prince can tell how soon this absolute Creator of Right and Wrong, for private Reasons, may want to get him out of the Way; and, then, what should hinder him from granting secret Commissions to any of his Subjects to *poison**, or *assassinate* him*? *Popish Princes*, unless they will be solely at the Disposal of the *sovereign Pontif*, are in as much Danger of being *depos'd*, as their *Subjects* are of being *persecuted* by them when they refuse to profess the *Popish Religion*; The *Pope* claiming a Power to absolve Subjects from their Allegiance°. Neither is this the whole of their Danger. For, tho' the *Pope* assumes to himself the sole Power of granting *Dispensations* for these Practices, when once the *People* are in Possession of the *dispensing Doctrine*, it is not to be supposed that every *Enthusiast* will wait for a Commission from *Rome*, but apply that Doctrine in a *discretionary* Way. They are

* This was the Case of *John*, King of *England*, &c.

* As *Hen. III.* *IV.* two Successors on the *French Throne* did experience.

° See *Card. Allen's* Letter to *Sir William Stanley*, p. 35. *Renaldus* in *Rosæus*, c. 2. *Parson's* *Dolman*, p. 1, & 62. *Coffertus*, the *Jesuit*, *Enchirid.* p. 64. *Molina* *Traët.* 2. de *Instit. Disput.* 29. ad *Secund.* p. 149. *Bellarmino*, *Lib.* 5. de *Rom. Pont.* c. 6. *Saunders* de *visib. Monar. Eccl.* *Lib.* 2. c. 4. *Cresswell* in *Philopater*, p. 194. *Bulla* *Rii* 5. cont. *Reg. Eliz.*

are taught that the *End sanctifies the Means*; and, therefore, if they can but convince themselves (and we know by fatal Experience how easily *Enthusiasm* can work private Conviction) that they are promoting the *Glory of God*, and they are instantly at Liberty to do whatever they please.— I would observe, too, that the *Pope himself* is not out of the Reach of the mischievous Tendency of this Doctrine, for *Popish Princes* may, and have been, out of Humour with their *spiritual Head*, as well as *Pagan* and *Mahometan Emperors*, and think it for the *Honour of God*, and the *Good of the Church*, to displace him, and put another in his room, or at least to set up a Rival, for it has been known that the different Interests have made *Three Popes* at one Time. And, suppose, this Doctrine should obtain among *Pagan* and *Mahometan Princes*; what Havock might it make! What Wars and Commotions might it kindle! What universal Confusion might it produce! Nation rising up against Nation, and Kingdom against Kingdom; and all this Mischief done for the *Glory of God*. Or, suppose the *People* of any of those Nations should believe, as the *Papists* teach, that no *Faith*, or *Justice*, is to be observed towards those of another Religion, This would put an End to all *Trade* and *Commerce*, unless with one another, among Those of the *Same Faith*.—In short, the Doctrine of *Doing Evil that Good may Come*, if admitted, must destroy all the *Peace and Happiness of Human Society*, where the Power happens to fall into such wicked Hands.

And, now, what is the *Good* that the *Church of Rome* proposes to do by these *Evil Means*? They will, no doubt, give for Answer, what I have already observed, that They thereby promote the *Glory of God*.

For

For Argument Sake I will take it for granted that They are *Sincere* in This Profession; and ask, *How the Glory of God is Thus promoted*; to which They can make no other pertinent Reply than saying, that They thereby promote the Belief of the *Doctrines*, a Conformity to the *Worship*, and Obedience to the *Discipline of their Church*, which, as They think, is for the *Glory of God*, as it is propagating the *true Religion* and the *Salvation of Mankind*.

But, in the 1st Place, let any one consider what *natural Tendency* there can be in any of these Things to work a *Rational Conviction*? By *deceitful Misrepresentations* They may *Softens* some Points of their Religion, in order to induce People to Embrace it; and, when They *have* Embraced it under a *false Shape*, They may, and do, *Compel* Them to *profess* it as it *really is*; but This is not *Convincing the Judgment of the Truth* of any Part of their Religion, and there can be no *true Religion* without a *Rational Conviction*. By *false Declarations* of their Designs They may seduce unwary Persons into their *Party*, and so strengthen their *Interest*; by *Breach of Promises* and *Violation of Oaths*, by *Rebellion and Murder*, They may be able to *Establish* their *External Communion*; by the Help of *Violence* They may propagate an *Outward Profession*, but not the *Internal Belief* of it, which, *only*, deserves the Name of *Religion*; so that These Practices are not only *Evil* and *Sinful* in *Themselves*, as They are a *Violation of the Duties of Natural Religion*, and destructive of the *Peace and Good Government of the World*; They are not only incapable of promoting any Religion at all, as carrying no *real Evidence* along with Them, but They *acquire* an *exceeding Degree of Evil and Sinfulness*.

Sinfulness by being the Means of producing *Irreligion* and *Infidelity*; of *Dishonouring* God instead of promoting his Glory, by inducing People, out of *Fear*, or *Interest*, to be guilty of the most solemn, habitual, and repeated Acts of *Hypocrisy* and *Prevarication*. I say, this is the *Natural Tendency* of such Means; from whence, and not from their *Accidental* Effects, we are to judge of their *Goodness*, or *Badness*.

But, whatever good *Effects* they may seem calculated to produce, I shall now endeavour to shew,

2dly, That no *End*, how good soever, can *sanctify* such Means; and, consequently, that no *Authority whatsoever* can warrant the Use of them. I say, no *End*, how good soever, can *sanctify* such Means, so as to make it *lawful* to use them; and the Reason is, because they are a Violation of the *eternal* and *immutable* Law of *Nature*, grounded upon the *unalterable* Relation and Reason of Things. The *Wisdom* that is visible in every Part of the *Creation*, the *Fitness* that appears in them as a *Mean* to an *End*, is a plain Argument that the World did not *accidentally* tumble into such an exquisitely beautiful and harmonious Order, but was form'd by an *intelligent* Being; and the plentiful Provision which this Order of Things makes for us in *this* Life, shews the abundant *Goodness* of the *Creator*. Now, as the *Wisdom* and *Goodness* of the *Creation* demonstrate the *Wisdom* and *Goodness* of the *Creator*, they are, likewise, a Proof, equally demonstrative, that it must be the *Will* of the *Creator* that all his *Creatures* should act agreeably to this Order and these several *Relations* of Things, or else we must suppose that a *wise* and *good* Being appointed them as *Means* towards *wise* and *good* *Ends* without

out ever intending that those Ends should be answered; which is a Supposition as *absurd*, as it is *blasphemous*. It appears very plainly, from the *Nature of Man*, that he is *fitted*, and, consequently, *intended* for *Society*; and, therefore, it must be the *Will of God* that we should observe those Rules without which the *Ends of Society* cannot be answered. It will not be expected that I should attempt to prove such *self-evident* Things, as, that *Sincerity* in our Words and Actions, *Fidelity* in our Dealings, *Veracity* in our ordinary Conversation and Declarations, a punctual Performance of *Promises*, and a strict regard to *Oaths*, mutual Assistance and Endeavours to make each other *Happy*, a dutiful Obedience to *Government*, and a reverential Regard to the Life and Safety of *Governors*; I say, I need not prove that these Things are *necessary* towards the wise and good *Ends of Society*; and, if the Observation of these Rules be *necessary* towards the *Ends of Society*, and the *Nature of Man* assures me that we are *fitted* and *intended* for *Society*, I am from hence absolutely certain that it is the *Will of my Creator* that I should observe them. These Rules, therefore, are *unalterable* because founded on the *immutable Nature and Relations* of Things, and it is impossible that any subsequent Obligation should supersede this *prior and eternal* One; or that any *Authority* for any other Ends, destructive of the Ends of *Society*, should be able to warrant the *Violation* of them.—This, then, being the Case (and it is a very clear one;) How comes the *Pope* * by a Power of *dispensing* with the Observation of these Laws? I suppose, he will not think it *impertinent* in us *Protestants* to ask him to prove his Claim.

From

* See *Semanea Instit.* Cath. Tit. 46. Sect. 75. *Azorius the Jesuit, Instit. Moral.* cap. 15. *Greg.* 7 and 9. *Costerus, Bellarmino, Saunders and Cresswell*, as before,

From *Reason*, I presume, he will not pretend to derive it, but from *Revelation*. I will not at present enquire, *who* is the proper *Interpreter* of the *Meaning* of *Revelation*; whether there be in every *Christian* a Right of *private* Interpretation, or whether *Christianity* has appointed any *infallible* Interpreter to judge of the *Meaning* of *Scripture* for us. For the present let it be suppos'd that after we have believ'd, upon the Authority of the *Scriptures*, the *Infallibility* of the *Pope*, the *Words* of the *New Testament*, as to all other Points, become so many *unintelligible*, or, as they express it, *unsens'd Characters*, till he shall be so good as to explain the Sense of them. Yet, as bad a Thing as *Reason* is in a *private Christian*, every one must be allowed the Use of it in inquiring into the *Truth* of *Christianity*, or else it is impossible for any one to believe it. For, *Faith* implies an *Assent* of the *Mind* or *Understanding*, and there can be no *Assent* of the *Understanding* without some *Evidence*, or *Reasons* to effect such a Persuasion. Now, if there be such a Thing as *Reason*, I cannot have a *rational* Conviction of any Thing's being *true* which is *contrary* to the *first and clearest Principles* of *Reason*. How, then, will the *Pope* be able to give me *reasonable* Grounds to believe that it is the *Will* of *God* that he should have a Power to grant a Man a *Dispensation* to deceive, to lie, to break his *Promise*, to falsify his *Oaths*, to rebel and murder his lawful Prince, or to call upon *God*, his *Saints* and *Angels* to damn any one? He will say, no doubt, that *God* express'd *That* to be his *Will* in his *Holy Word*. But, what *Reason* can I have to believe *That* to be the *Word* of *God*? For, as I said before, if there be any such Thing as *Reason*, my *Reason* assures me, in as clear a Manner as it is possible

possible for it to do in *any* Case *whatsoever*, that it is the *plain Will* of God that I should act quite otherwise. An *external Revelation* contradictory to *Reason* is an *Impossibility in Nature*, because *Reason* is the *Will* of God made *known* to us in a *natural Way*; and we may with *Reverence* to the *Deity* affirm that even God cannot *reveal* to us *contrary Truths*; because *contrary Truths* are an *absolute Contradiction*. And, as all *external Revelation* must suppose some *antecedent Reason* by which we may judge of the *Truth* of it, if you set aside the *Authority* of *Reason*, there will be no *Means* left whereby to try it; and, consequently, it would be impossible that God should ever *reveal* himself to his *Creatures* at all; and, I am fully perswaded, because it is a very natural *Consequence*, that grounding *irrational Doctrines* and *Practices* upon the *Authority* of the *Christian Religion*, has occasioned a *Multitude* of *unthinking* and *injudicious People* to *disbelieve* the *Truth* of it¹.

I hope, I have sufficiently proved that the *Church of Rome* makes use of such *Means* for the *Establishment* of their *Religion* as are *unalterably sinful*, because *unalterably evil* in their *Nature*, and for That *Reason* never to be *warranted* by any *Authority*, on any *Account whatsoever*. But, 3^{dly}, It is not only clear, from the common *Principles* of *Reason*, that such *Practices* cannot be *warranted* by an *external Revelation*, because *contrary* to a *prior Revelation*, made *known* to Us by the *Nature* and *Relations* of *Things*, which is *equally* a *Revelation* with an *External One*, though made in a *different Manner*, but it is likewise, as plain from the *Bible* that they are *Sinful*.

¹ It is observed by a judicious Author, that these Things are intended either for Such as have *no real Sense of Religion*, or to *bring Them to have none*. *Missionaries Arts Discover'd*, p. 16.

Sinful.—Whatever Pretences the *Papists* may urge for the Necessity of an *infallible Judge* in *Controversial* Points of an *abstruse* Nature, surely Persons of an *Ordinary* Capacity, without any such *Extraordinary* Assistance, may be able to understand those plain Passages of *Scripture* which relate to the common Duties of *Morality*. It would be very strange, indeed, if the *Infallible Spirit* of *God* should make a *Revelation* which is to be the *Rule* of our Actions in the *ordinary* Affairs of *private* and *social* Life, and, yet, that This *common* Rule should stand in need of an *infallible Man* to *interpret* it*. If, then, the *Papists* will be so kind as only to allow that by embracing *Christianity* we do not immediately lose the Use of our *natural Faculties*, we may be able to Understand those Parts of the *Bible* that concern the *Common Conduct* of our Lives, as well as we can understand any other Book that is written with a tolerable Degree of *Perspicuity* and *Propriety* of *Expression*. And, if This be so, I am very well assured that in the *Old Testament* the Practice of the *Moral* Duties, *those very* Duties which the *Papists* violate by their Methods of propagating their Religion, is strongly pressed, and the Violation of them represented as highly displeasing to *God*. Nay, *God* has *There* expressly declared, not only that he would *Visit* for the Breach of Them, but that he *had* done it. Let any One Turn to his *Bible*, and see what Sins are mentioned as the Causes of *God's publick Visitations*; the *Flood*; the Destruction of *Sodom* and *Gomorrah*; of the *Egyptians*, and of those Nations which
were

* See the Discourse on the incurable Scepticism of the Church of Rome; printed for R. Chiswell, London, 1688; and concerning a Judge in Controversies, for Rob. Clowell, 1686.

were Extirpated by the *Israelites*. Let Him Then Read over the *Prophets*, and They will Inform Him that God often punished the *Israelites*, not only for their *Idolatries* and *Rebellion* against Him as their *Temporal Governor*, but for their Violation of the Duties of *Natural Religion* ; not only for offending against God as the *God of Israel*, but for offending against Him as the *General Governor of the World* by their *General Immoralities*. Now, God and *Moral Duties* still continuing to be of the same *Immutable Nature*, the Breach of any of Them must always be as displeasing to his Purity and Holiness as ever it was^r.

If we descend from the Declarations of God's Will, as we find them in the Books of *Moses* and the *Prophets*, to a much *Greater Prophet*, the *Evangelical Preacher of Righteousness*, the *Son of God*, *Christ Jesus*, He has told us that the grand Design of his coming into the World was to *Explain*, and *Improve*, and *Inforce* the *Moral Law*, which he has done in his Divine Sermon on the Mount ; of which he assures us, that *not one jot or Tittle should fail* ; that he came to *Redeem* us from our *Immoralities*, as well as from the *Punishment* of them in the next Life. Those Duties, in particular, which his *Holiness* pretends to have a Power of *Cancelling*, are particularly distinguished both by the *Precepts* and *Example* of the Blessed *Jesus* and his *Apostles* ; such as, the strictest *Sincerity* and *Veracity* ; the greatest *Simplicity* of *Mind* and *Manners* ; the most punctual *Fidelity* ; *Brotherly Love*, especially to *Fellow Christians* ; *Obedience to Government*, even when the Powers in being were worse than *Hereticks*, when they were *Pagans*, when they were *Idolaters*,

^r See my *Faß Sermon* lately published in a Vol. of *Treats*.

ters, when they were *Persecutors of Christianity*.

But, This is not all; (though one would think This should be enough to satisfy any reasonable Person) the Practice of the *Moral Law*, especially Those Parts of it which the *Papists* violate under a Pretence of *Piety*, are not only insisted upon as *indispensable*, both in the *Old and New Testament*, but there are many Places where the *Preference* is given to the *Moral Law* above any other Part of Religion, as being of greater Excellency and more acceptable to *God*, than any Matters of a *positive*, though *Divine* Institution. The *Papists* are for setting aside the most essential Parts of *Morality* for the sake of promoting Points of *Speculation*, *Discipline*, and *Worship*: but hear the *Prophet*; a Person *undoubtedly Infal- lible*, a Person *truly inspired*, and who *proved* his *Divine Inspiration* by *real Miracles*. “ To what
“ Purpose is the Multitude of your Sacrifices
“ to me, bring no more vain Oblations, Infence
“ is an Abomination to me, the new Moons
“ and Sabbaths, the Calling of Assemblies, I can-
“ not away with; it is Iniquity, even the So-
“ lemn Meeting, &c.” and what is the Reason
of all this? Because they were defective in the
Moral Duties of Religion, for so it follows;
“ Wash you, make you clean, put away the
“ Evil of your Doings, seek Judgment, relieve
“ the oppressed, &c. *Isaiab* lxvi. 3.” The Pro-
phet tells Them that nothing could be more
abominable than their *Sacrifices* while they al-
lowed themselves in *Immoralities*. To the same
Purpose the Prophet *Jer.* ch. vii. 4, 5. “ Trust
“ ye not in *Lying Words*, saying the *Temple* of
“ the Lord, the *Temple of the Lord*, &c. tho-
“ roughly amend your Doings, execute Judg-

“ment between a Man and his Neighbour, oppress not the Stranger, the Fatherless and the Widow, and shed not innocent Blood.” Here we see what it was in the Jewish Religion that was acceptable to God for *itself*, and *its own* Sake, viz. the Practice of *moral* Duties; and that all *instituted* Religion which did not promote and further *These*, or was destitute of them, was so far from being Acts of *true Piety*, that it was *abominable*. You may see this Point largely and accurately handled by Archbishop Tillotson, in the second Volume of his Sermons, Page 347. But, I shall mention two or three Things out of the *New Testament* which are a plain and full Confutation of the *Popish* Doctrine on this Head. They hold it lawful to *sacrifice* even their *nearest Relations* to the Good of the *instituted* Part of their Religion, though the greatest Part of it was of mere *Human Institution*; but our Blessed Saviour declares that though a Man's Estate were solemnly *dedicated* to God, such a *Dedication* was no *Dispensation* for not observing the *natural* Duty of relieving necessitous *Parents*; and that even the Observation of the *Sabbath* was to give Place to an Act of *Mercy*. And, when one of his Disciples discovered a *persecuting* Spirit, he rebuked him, telling him that the Spirit of *Christianity* was of a quite different Nature; like its *Author*, *Mild*, *Gentle*, *Compassionate*,
Tender;

* By Informing against and persecuting their nearest Relations; and the cruel Methods of an Inquisition, upon Suspicion of deviating from their Mode of *Worship*. See *Directorium Inquisitorium*.

† Cardinal Pallavicini says, “The People must have outward Things to strike upon the Senses and Imaginations, to Amuse, to Terrify, and Excite Them; so Legends, dreadful Stories, and a pompous Worship were necessary to make Impressions upon coarse Souls.” See the Preface to the *Missionaries Arts* discovered, p. 8.

Tender ; instead of *Cursing*, *Blessing*, and *praying* God to *Bless*, and *Forgive* the *Opposers* of his Religion ^u.

I shall lean a little hard upon your Patience for once, but I hope you will excuse me on this Occasion. But I will be as concise as I can in the Use of another Argument against the *Lawfulness* of those *Means* by which the *Papists* *Establish* and *Propagate* their Religion.

Both *Reason* and *Revelation* agree to tell us, that every *intelligent Being*, *i. e.* every Being capable of a *Rule of Action*, must be *obliged*, as far as possible, to copy after the *moral Perfections* of the *Divine Nature*, because the Conduct of God, who is Truth itself, must be an *Unerring Rule* to his Creatures. I ask, then, is it consistent with the *moral Perfections* of God, whose Nature is *Faithfulness* and *Truth*, who is a God that *cannot Lye*, to *Deceive* and *Break his Word*? Now, *Moral Perfection*, or *Moral Rectitude*, is nothing but *Eternal Truth*, and must be the *same*, as to its *Nature* and *Obligation*, in all *Moral Agents*; so that whatever is inconsistent with the *Moral Perfections* of the *Divine Nature* must be equally inconsistent with *Moral Obligation* in every *Reasonable Being*, since *Reason* is but a Ray of the *Deity*. All the Difference is This. God being *Omniscient*, He can discern every the least *Deviation* from *Moral Rectitude*, which *we* cannot do; but our *Obligation* must be as extensive as our *Knowledge*.

Or, suppose we turn the Argument the other Way. If it be consistent with *Moral Obligation*, *i. e.* with *Eternal Truth*, in *Man* to *Deceive*, to *Break his Word*, or *Oath*, it must be equally

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Consistent

^u Read over St. Paul's Description of *Charity*, and compare it with the *cruel Maxims* and *Practices* of their Church. Rom. 13.

Consistent with the *Moral Perfections* of the *Divine Nature* to do the same. And, then, O Gracious God! I tremble to think in how deplorable a Condition we, Thy Creatures, are involved; all in utter Darkness; *uncertain*, whether we really know any thing at all; whether *Thou*, pardon me, O my God, for using this *Blasphemous Language*! Hast not *Deceived* us in the Use of our *Senses*, in the Use of all our *Intellectual Faculties*; whether *Thou* wilt not *Deceive* us in respect to all Those Glorious Promises which Thou hast made us in the *Christian Covenant*; whether *Thou*,—But I dare not proceed any farther.

I shall offer but one Thing more, and That is, in respect to *Persecution*, their *grand Means* of promoting their Religion^w.—Take an Honest, Sincere *Papist*, (and, I trust, there are many such) who not only really Believes his Religion to be *true*, but has used the proper Means of *Information*. Now, would such a One think it consistent with the *Justice* and *Goodness* of God to *Damn* him for not being a *Protestant*, whilst he was *convinced* of the Truth of *Popery*? Why, then, do They *Torture* and *Murder* and *Curse* Protestants, who cannot believe the *Popish* Religion any more than *Papists* can Believe the *Protestant* Religion to be true? If they answer that *They* are *sincere*, and *We* are not. This is more than any *Creature* can tell, since Nobody but God can search the *Heart*. Besides, This is what *We*, a *Pagan*, or a *Mahometan*, have as much Right

^w See the *miserable State of Protestant Subjects under a Popish Prince*, 8vo, printed for Robinson in Ludgate-street;—a *Memorial concerning the present State of the Protestant Religion in FRANCE*; in which is shewn, by many Instances, to what Degree *Cruelty* is now carried on against those who dare openly profess it in That Kingdom; printed for E. Owen, in *Amen-Corner*, and sold at 5 Shillings a Hundred.

Right to plead as *They*. Now, if it be contrary to *Justice* and *Goodness* in *God* to punish *Them* for holding an Opinion upon Evidence that seems to *Them* to be Good, *Justice* and *Goodness* cannot change their *Nature*, but it must be equally *Cruel* and *Unjust* in *Them* to punish *Us* in the like Circumstances; and therefore, tho' Ignorant People may Think that *They* do *God* Service by by such *Irrational* and *Immoral* and *Inhuman* Methods, the Men of Learning and Abilities to Judge of the *Nature* of Things can hardly be suppos'd to Use *Them* upon any other Principle than *Human Policy*, and with *Worldly Views*.

Having stated the *Popish* Doctrine of *doing Evil that Good may come*, and shewn the Tendency of it towards the Destruction of *Civil Society* and the Subversion of *all Religion*, I could easily prove its mischievous Consequences from known Facts; but, not having Time to run thro' a History of the Conduct of those who maintain this dangerous Position, I shall only suggest some Hints, by Way of *Preservative* against the Attempts of their *Priests* to seduce you.

They are indefatigable in their Endeavours to make Converts. *We* have a better Cause, and I wish I could say, that in general we had imitated their Zeal in the Service of it; for, while we have been careful to make prudent Laws for our *Defence* we have been so remiss in the Execution of them that they have served no other Purpose than to furnish our Ehemies with an Handle for Reproach, and an Excuse for their Severities to the *Potestants* in *Popish* Countries*. *They* are ex-

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quisitely

* A List of them has lately been published in *Popery and Slavery displayed*, 8vo. But our Laws against *Popery* are not intended for the Enforcement of *our Religion*, or as a Penalty upon

quisitely skill'd in all the Arts of Insinuation and Address, and, though I would not advise you to copy after their *serpentine* Craft and Subtilty and Deceit, it is necessary for you to be aware of their Wiles lest they should insnare you. They have a great many good ^y Words and Soft Speeches to make you think well of *their* Communion, and as many bad ones to blacken *ours*. They can with a steady Countenance falsely accuse *us*, or deny ^z the justest Charge against *themselves* and their Religion. But, after having told us that it is lawful to *deceive* and *lie*, or do any other *Evil* in the Service of their Cause, it would be the greatest Instance of Folly and Weakness in *you* to *believe* them. And, to convince you that
you

on the *Papists*, on a *Religious* Account, but as a Preservative against the Consequences of their Religion upon our *Constitution* and *natural Rights*. Whenever a *Popish Priest* makes a *Convert*, he makes an *Enemy* to our *King* and *Country*, and deserves Death as well as any other *Traitor*; which is not the Case of the *Protestants* in *Popish* Countries. See an *Abridgment* and the *Grounds* and *Reasons* of these Laws in *Popery* and *Slavery displayed*.

^y Among all the *Romish Converts* you shall scarce find one who is able to give you any particular Reason for his Change, but only this (*having been cajoled into a good Opinion of the Papists*) that he cannot think so holy a Church *would* deceive him; and *then* he is convinced that it is *his Duty* in all Things to *submit* to her *without examining* her Doctrines; which is a clear Proof that their main Endeavour is to insinuate themselves into the good Opinion of those they would pervert; and having sufficiently possessed them with such favourable Thoughts, they easily prevail upon them to give themselves up to be conducted by them: So that *Prejudice* and *Affection* makes more *Papists* than Evidence of *Truth* and *Reason*. See the *Introduction* to the *Missionaries Arts*, and p. 21, *ib*.

^z They have lately Reprinted, *A Vindication of the Roman Catholics*, being their most solemn Declaration of their utter Abhorrence of Tenets vulgarly laid at their Door; wherein They have shewn the highest Degree of *Jesuitical Chicanery* and the most *disingenuous Prevarication* in their Manner of disowning those Tenets. See an *Enquiry how far Papists ought to be treated as GOOD SUBJECTS*.

you have just Reason to suspect their good Intentions, I shall mention two or three Observations to you.

1. I appeal to your *Common Sense*, whether you have not abundant Reason to distrust the Goodness of a Cause and the Designs of its Advocates, when, in order to be of their Religion, you must make them a Complement of your *Understanding*, that you may be solely at their Disposal. Do but attend a little to the *Absurdity* as well as *Unfairness* of their Conduct. When they are attempting to *convert* you, they consider you as *reasonable* Creatures, and must allow you the *Use* of your Reason that you may judge of the Force of their *Arguments*, or else they argue to no Manner of Purpose, because they never can *convince* you. And, yet, *immediately after* Conviction, your *Reason* becomes a *deceitful, dangerous* Thing, that is not to be trusted ; you must not so much as *look* into the *Bible*, which is and ought to be the *Rule* of your *Faith* and *Practice*, but you must *implicitly* commit yourself to *their Guidance*. While you are examining whether it be proper to be of their Religion, so long, they allow, *private Judgment* is a very good Thing, so long they grant you the *Prerogative* of a *Man* ; but as soon as you become a *Papist*, you become a *Child* in *leading Strings*, and unless you behave like a very *towardly* Child you must expect a severe Correction. This is the same preposterous Thing as if they were to send you to *Rome*, and tell you that by the Help of *Maps* and a tolerable Share of *Discretion* you might easily find your Way thither, but advise you, by all Means, as soon as you get there to put out your Eyes and let some trusty faithful *Guide* lead you about

all the rest of your Life, for Fear, through the natural Weakness of your Sight, you should tumble down a Precipice, or fall into a Ditch.

2. But, before you place too great a Confidence in this *Guide*, you would do wisely to consider his *known Principles* and *Behaviour*, which are not likely to give you the highest Opinion of his *Integrity*. Reflect seriously upon those dangerous and destructive Principles which they hold concerning the *Lawfulness* of committing the greatest imaginable *Wickedness*, if it may be any *Ways instrumental* in promoting their Religion. If the Promotion of their Religion will sanctify *any Sort of Evil*, it will equally sanctify *all Sorts*, or *any Degree* of Evil. And what kind of a *Religion* must *That* be which pretends to a Power of cancelling *all Natural Religion*, which is the *Foundation* upon which *all Revealed Religion* must be built? Or what Opinion can the most charitable Person entertain of the *Intention* of those who hold such *irreligious Principles*, and put in Practice such *irreligious Methods*? What our *Blessed Saviour* told Us, is confirmed by *common Reason* and *Experience*, viz. that a *Good Tree cannot produce such Evil Fruit*. If their *Intentions* and *Designs* were *honest*, their *avowed Opinions* and *deliberate Conduct* would not be so *contrary* to the *plain Precepts* of *Natural* and *Revealed Religion* ^a.

Consider, farther, what Reason you have, from the *Drift* of their Religion, I was going to say to *suspect*, but I may say, to be *morally assured*, that they do not intend the *Glory of God* and the *real*

^a See the *provincial Letters* throughout, wherein the Author, a *profess Papist*, has laid open such a Scene of *Wickedness*, contained in a great Variety of their most noted and approved Writers; as cannot avoid exciting the utmost Detestation in every well-meaning Mind.

real Good of Mankind, but their *own temporal Interest*, since it is manifestly calculated to *enrich* and *aggrandize* their *Clergy*, and to *enslave* the *Laity*.^b And, in order to confirm you in your *Distrust*, if you be not already satisfied, inquire, from *History*, in what Manner they have behaved where-ever their Religion has been *established*. You need not go beyond the History of *England* for Satisfaction. I would have you take Notice that I do not speak of the *Popish Laity*, who are kept as *ignorant* as possible, but of their *Priests* and *Rulers*.—When I collect all these Considerations into one View, I stand amazed to think how it should be possible for them, for so many Centuries, to persuade so many Millions of People to give up their *Senses* and *Reason*, and to suffer themselves to become such *abject Slaves*, where the *Design* of enslaving them is so obvious.

Did

^b The Gentleman, mentioned in the *Preface*, is writing a Book intitled, *The political State of Popery*, wherein he will discover a new and more effectual Method of confuting That Superstition, by shewing that it is a *mere political State*; that what is generally called its *Doctrines*, are more properly the *Maxims* of that State; that it has undergone several Revolutions, and that those Revolutions have been the Cause of those numerous and contradictory *Doctrines* or *Maxims* now admitted in the *Popish* System, and of the various Orders of *Monks*, *Fryars*, *Jesuits*, &c. and of the infinite Degrees of other Officers, whose Institution will appear to be owing to some novel Doctrine in their Time of appearing, and whose peculiar Duty and Care is to be Defenders and Promoters of the same to Posterity. In a Word, The *Pope* is a *Monarch*; *Popery* are the *Doctrines*, or *Maxims*, by which he is to be supported; and every one that by Vows, or Oaths, or otherwise, by any Commission from the *Pope*, are subject to him, are so many Officers in that State; and whatever each one does by Virtue of his Commission, is to be acknowledged the Act and Deed of the *Pope*, and therefore to be conclusive against *Popery*, though never so much denied by another Officer, who perchance may be under an Obligation to defend the Contrary. Such is the Policy of that Church, that they always breed up Doctors of opposite Opinions.

Did it fall within my present Design, I could shew that some of their *Doctrines* and some Parts of their *Worship* are such Insults upon *Scripture* and *Common Sense* as might naturally *shock* any Intelligent Person, but as it would be foreign to my Subject, I shall but just instance in three Particulars, You are required to Believe that the *real Body* and *Blood of Christ*, while resident in *Heaven*, are present upon *Earth* in the *Sacrament*, under the *Appearance* of *real Bread* and *Wine*, (all the *Accidents*, or *Properties* of *Bread* and *Wine* still remaining) in ten thousand different Places at the *same Time*; and that the *whole Body* and *Blood* is present under the *Appearance* of the *Bread* only, and the *whole Body* and *Blood* under the *Appearance* of the *Wine* only, and both eaten and taken into the *Stomach* without being perceived. These *monstrous Absurdities* you must, nevertheless, *profess* the Belief of Them, if you be of their *Communion*.

Another Particular is, *Creature-Worship*. Now, if there be any one Thing plainly expressed in the *Bible* it is, that all *Creature-Worship* is *Idolatry*, and that all *Idolatry* is *prohibited*; that the *one God only* is to be *Worshipped*, because nothing can be entitled to *Adoration* but the *Divine Nature*; and that the *Idolatry* of the *Jews*, for which They were so often and so severely punished, did not consist in their *Worshipping* the *Idols* of the *Heathens*, *exclusive* of the *One Supreme God*, the *God of Israel*, but for paying *Divine Worship* to *any other Object besides* the *one God*, together with Him; so that if you become a *Papist*, you must be a *gross Idolator*, and live in the daily Practice of one of the most provoking Sins.

I shall mention but one Instance more, and that is, *praying in an unknown Tongue*. They
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are pleased to call such *merely external Acts Prayer*, though every *real Act of Prayer* Implies an *Internal Address of the Soul, directing its Thoughts* to God in the same Manner as we *direct* our *Minds*, when we speak to one another ; which cannot be done where People do not understand the *Meaning* of the Words ; so that in the *Romish Worship* you may *intentionally* be guilty of *Idolatry*, by *Designing* to Worship a *Creature*, while, as to the *particular Acts* of Worship, you will not be able to perform one Act that can *properly* be styled *Worship* ¹.

Thus I have endeavoured to expose the *Means* which the *Church of Rome* makes Use of ; and now, to conclude, let me advise you, let me conjure you, to keep yourselves at the greatest Distance from the Use of any *indirect Means*, on any Account whatsoever. According to the best Observations that I have been able to make, the most upright Persons are too apt to fall into Them. I do not mean, into such *profligate Measures* as are practised in the *Church of Rome* to the Scandal of *Christianity* and the Disgrace of *Human Nature*, but into *Means*, though *less Evil* and *Sinful*, yet inconsistent with the strict Rules of our *Holy Religion*, and the Example of its Author. *Wisdom*, unless guarded with the utmost Caution, will slide sometimes imperceptibly into *worldly Craft*, into *Disimulation*, and *Insincerity*. But *Christian Simplicity* disowns every *Kind* and *Degree* of them. A good *Christian* ought to be, in his *Intentions* and *Conduct*, like *Nathanael* and his Master, *without Guile*.

But, *indirect Means* are not only contrary to the Precepts of Christianity and the Example of

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Christ

^a As to these three Particulars, I appeal to their *Establish'd Creeds* and *Liturgies*.

Christ, but they carry a *blasphemous* Implication along with them ; a *tacit* Impeachment either of the *Power*, or *Wisdom* of *God* ; as if he were not able to give Success to our good Designs in a Manner consistent with his moral Perfections and the Revelation of his Will. Consider, that *God* is a Being of purer Eyes than to behold the least Iniquity with Approbation ; that as he is a Being of *Inflexible Truth* he must ever detest every Degree of *Misrepresentation*, or *Flattery*, too common a Means, among *Protestants* as well as *Papists*, of *doing Good* ; that this *holy* Being *knows* every Thing, and can *do* every Thing that is *possible* to be done. As *we*, by barely *willing* can move a Limb, so *God*, by a single Act of *his* Will, can move and direct the whole material and immaterial World to serve what Purposes he pleases. Let us then be careful to approve our *Designs* and *Conduct* to this *good, wise, and powerful* Governor of the World ; let us devoutly beg his Assistance, with a firm Trust and Confidence in him ; and we may be always assured of as much Success as it is proper for us to have.

To Him be ascribed all Honour, &c. Amen.



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